

12
Thomas Falconer Feb^y 24th 1811

REMARKS

ON

SOME PASSAGES

IN

MR. BRYANT'S PUBLICATIONS,

RESPECTING

THE WAR OF TROY.



PRICE TWO SHILLINGS AND SIXPENCE.

REMARKS

OF THE

MR. BRYAN'S SPEECHES

RELATIVE TO

THE WAR OF 1861

AND

THE TWO SHILLING AND SIXPENCE

699. 28
111

REMARKS

ON

SOME PASSAGES

IN

MR. BRYANT'S PUBLICATIONS,

RESPECTING

THE WAR OF TROY.

BY THE EDITOR OF THE VOYAGE OF HANNO.

By Thomas Falconer. M.A. & C.C.C. Oxford.

"AS SIMONIDES EXPRESSES IT, FIGHTING WITH ALL

"ANTIQUITY."

PLUT. VIT. THEB.

LONDON

PRINTED FOR T. CADELL, JUN. AND W. DAVIES, STRAND,

BY G. WOODFALL, NO. 22, PATERNOSTER-ROW.

1799.

REMARKS

ON

SOME PASSAGES

IN

MR. BRYANT'S PUBLICATIONS,

RESPECTING

THE WAR OF TROY.



BY THE EDITOR OF THE VOYAGE OF HANNO.

AS SIMONIDES EXPRESSES IT, FIGHTING WITH ALL

THAT HE WOULD.

23. "ANTHONY."

LONDON

PRINTED FOR T. CABELL, JUN. AND W. DAVIES, STATIONERS,
BY C. WOODFALL, NO. 21, PATERNOSTER-ROW.

1799.

INTRODUCTION.

THE life of Theseus has appeared to me to be a very extraordinary part of the biography of Plutarch. A modern would have concluded, that no person would gravely have undertaken to compose a life of Theseus, in the time of Trajan, from other materials than those which the imagination may copiously furnish in any age. Allowing, however, (and it is to allow much) that some records of this early period had been preserved; yet, we should scarcely have supposed, that he could so far have relied upon their authenticity as to have used them as the foundation

dation of a piece of history. But the nature and the variety of these materials, as specified in the introduction to the life, remove at once all the hypothetical difficulties which, we might conjecture, would have perplexed the historian. "And here it were to be wished," says he, "that we could so far purge the fabulous part, that it might obey the laws of reason, and receive the character of history. But whenever it shall chance too boldly to contemn the bounds of credibility, and will endure no mixture of what is probable, we shall beg that we may meet with candid readers, and such as will favourably receive what can be related concerning things of so great antiquity." And when he compares the similar events in the lives of Theseus and Romulus, he says, "Both are said to have died by the hands of their own offended citizens, if we may believe those relations that are
 1 "delivered

“delivered with the least appearance of
 “strange or poetical fiction.” No one
 will question Plutarch’s judgment re-
 specting these historical documents, as few
 persons had examined more of them than
 himself. It is indeed probable, that all
 similar records of high antiquity are mixed
 with fable, and that to want this sprinkling
 of fiction, would be to want, as it were, the
 seal and hand-writing of the times.

Fable was, perhaps, used at first only
 with a view to connect the different parts
 of defective tradition, or imperfect records;
 and nothing appears to me more strong-
 ly to distinguish the Pentateuch from
 other early history, than the regularity
 and completeness in the succession of
 events*. It is from this cause, and not

* If the historians record fabulous events, it is not
 from a preference to fable, but because they have nothing
 else to offer.

“necessarily

necessarily and solely from the mixture of fable, that "the early histories of Greece are obscure, uncertain, and inconsistent*."

Whether there was such a place in Phrygia, or such an event as the War of Troy, are to many, very uninteresting questions in themselves; but they cease to be so, when they are seriously proposed by such men as Mr. Bryant. The "Dissertation on the War of Troy," I am far from considering as an unimportant work; for, at present, I regard it as nothing less than the school boy's guide to infidelity. I do not say, that Mr. B. proposed this as the end of his publication; but it is an effect so certain, in my opinion, that he should not appear to belong to that nefarious band of men, who would ensure the success of infidelity by laying

* Bryant, p. 95. Reply.

its foundation in the nursery. Scepticism may have triumphed on former occasions, but she never before saw the day when she had an opportunity (under the protecting auspices too of an avowed believer) of collecting infant followers from every feminary in the state.

vii

its foundation in the nursery. Scepticism
may have triumphed on former occa-
sions, but she never before saw the day
when she had an opportunity (under the
protecting auspices too of an avowed be-
liever) of collecting infant followers from
every feminity in the state.

The
"Dissertation on the War of 1812" I have
far from regarding as an unimportant
work; for, I trust, I shall find it
to be a valuable addition to the
literature of the day. I do not, I
trust, think it necessary to say that
you are a member of the Society of
Friends, or that you are a member of
the Society of Friends, or that you are
a member of the Society of Friends.

Yours &c

words of his songs with which he accompanied his life at Sparta, original fragments of which may have been preserved in

REMARKS, &c.
I confess I should draw some conclusion, and I think not unwarrantably, from the difference of his manners respecting the superior refinement, and the greater progress of civilization, in the country where he was educated and called upon, however, to award the prize of beauty

THE ACCOUNT OF PARIS.
I WISH Mr. B. had enumerated the various accomplishments of this coxcomb of antiquity, who "from a clown and a mountaineer became the finest gentleman of the age." If it had suited Mr. B.'s opinion, he would have given us the particulars of his residence at Sparta; have described his dress in the Asiatic taste, new to the eyes of the Grecian beauty; and, perhaps, would have assured us that the epistle in Ovid, from Paris to Helen, was chiefly composed from the

and "

B

words

words of his songs with which he accompanied his lyre at Sparta, original fragments of which *must* have been preserved in Pontus, when Ovid was there. I confess I should draw some conclusion, and I think not unwarrantably, from the difference of his manners respecting the superior refinement, and the greater progress of civilization, in the country where he was educated. He was called upon, however, to award the prize of beauty before he had seen a court, when he fed his flocks upon the mountains; but the character of the times destroys the inference of mean manners from an occupation which, though esteemed honourable, might be supposed to produce a mode of behaviour homely and inelegant. Mitford, quoting in his admirable history a passage from Homer, observes*, “a youth is described, elegant in his dress,

* Mitford's History of Greece, p. 127.

“and delicate in his person, such, says the poet, as ‘the sons of princes usually are.’ It is remarkable, that the youth thus described was in the employment of a shepherd*.” Yet this is not the only singular circumstance. It is Minerva who is represented under this form, and hence we may conclude, that the character was common and frequent, not an insulated instance that might be found somewhere or other in real life.

“He built a fleet of ships; the last thing one would have expected.”

If his sole end was the building these ships, it was certainly an extraordinary pastime. But if he designed to go to Sparta, “it is not the *last* thing one

* This need not be esteemed a degrading circumstance, as the keeper of the swine was a prime counsellor at the court of Ulysses.

"would have expected," but the only thing. Nor would it have been sufficient to have constructed one or two vessels for such a voyage; security against roving pirates would not have been provided for by that number. They probably would not have been able to have conveyed away their plunder; perhaps, not to have obtained any without a certain complement of men. If he had gone by land, a rival might have built a fleet in the mean time, and have disappointed him.

"Though not the least reason is given
 "for his going to Sparta, yet to Sparta
 "he went with his fleet of ships."

Theseus and Pirithous had both gone together to Sparta, though not from Asia, and Paris went from the same motive at a different period; allured by the fame of Helen, and perhaps after her marriage by another object, the treasure of her

husband;

husband; for what they attempted on one hand to recover, others would equally attempt to obtain.

αμφ' Ἑλενη και κτημασι πασι μαχεσθαι.

IL. γ. 70 v.

“ One would imagine, that when he
 “ had stolen such a prize, with treasure
 “ to a great amount, he would have
 “ made the best of his way homewards,
 “ and there secured himself. No; he
 “ took a different course, and carried his
 “ lady to Egypt; and then, after some
 “ time, he returned to Troy.”

This conduct was a most natural instance of address, and was highly applauded, I have no doubt, by the old Trojan chieftains. He carried Helen to Egypt in order to avoid the search of his enraged host, and when he supposed that Menelaus, after waiting for him some time, had returned from Asia, he himself

proceeded there. Egypt was the chief resort of intriguing free-booters. The Phenicians transported Io from Argos* to Egypt, for a similar reason.

HERODOT: Lib. I. c. 1, & v.

THE ACCOUNT OF HELEN.

“ WHEN she was very young, she became greatly admired for her uncommon beauty; and Tyndarus suspecting that she would be one day stolen, obliged all those who made any pretensions, to swear that they would unite

* Perseus went from Argos, or, Seriphus, to Egypt in his way to the Straits. There was a great intercourse between Egypt and Greece previous to the time of Homer and the Trojan war. Perseus was a native of Egypt, born at Chemnis, in the province of Thebes, though he lived in Greece.—Herodot. B. ii. Perseus was a pirate, and cruised between Sardinia and Corsica, and in those seas.

“ their

7
“their powers to bring her back. This
“ shewed a wonderful forecast, and, at the
“ same time, an uncommon affection in
“ Tyndarus for a supposititious and spurious
“ child.”

There is no such an extraordinary glance
into futurity in this measure of Tyndarus.
A woman of such unusual charms was a
dangerous object of care, in whatever re-
lation she might stand to the person
whose protection she was entitled to claim.
It was a measure of mere self-defence, as
it was not against the loss of Helen only
that Tyndarus provided, but against the
circumstances accompanying such adven-
tures, the probable ravage of his territory,
and the plunder of his possessions. The
knowledge of such an agreement (and a
very prudent one) might prevent the at-
tempt. Menelaus did not lose Helen
only, nor would Tyndarus have lost less

because Helen was a "supposititious" and
 "spurious child."

THE RAPE OF HELEN BY THESEUS.

I think Mr. B. has acted very disingenuously in his account of this circumstance. He has culled what was applicable to his purpose, out of the different stories that are related by Plutarch. In his first work he retails a part of one story, and in his second a part of another.

"It has been mentioned*," Mr. B. observes, "that before the seduction of Helen by Paris, she was said to have been stolen from her father's house by Theseus; and we are told by some writers, that she was then but seven years old."

* Ps. 33, 34, of the Dissertation.

"How

"How can it be conceived, that a king
 "of Athens should betake himself to
 "Sparta in order to run away with a
 "child seven years old; and how could
 "she, at that age, have been officiating
 "at the altar of Diana. This leads to
 "another circumstance equally incredi-
 "ble: for if she were so young, her
 "brothers must have been precisely of the
 "same age; for one, if not both, were
 "hatched from the same egg; yet these
 "children, so little past their infant state,
 "are said to have pursued Theseus, and
 "to have regained their sister. They were
 "sturdy urchins, and little short of the
 "sons of Aloëus." In the second work
 "Mr. B. says, p. 9, "Plutarch confesses the
 "obscurity of the times, and the uncer-
 "tainty of this history; and owns, that
 "Helen was not in a state of maturity, that
 "she was not stolen by Theseus, but that it
 "was Idas and Lynceus who carried her
 "away." The inconsistency and confusion
 "in

in these accounts, as they appear in this representation, are not intirely to be attributed to the remoteness of the times when the events happened, nor to the historians, but in a great measure to Mr. Bryant's management of his argument.

1. Plutarch does not describe Helen as officiating at the altar of Diana Orthia, but as "dancing in the temple" dedicated to her, χορευσάν, the word in the original, which by implication, or circuitous inference, may be compelled to signify "officiating at the altar," but by no other means.

2. Plutarch does not say, that the brothers pursued Theseus at the moment of the outrage, as Mr. Morritt has observed; but it has not been observed, that Plutarch speaks of *another* and an *immediate* pursuit, and prior to that, which was conducted by the brothers.

" There

“There were *presently* men in arms sent
 “to pursue the ravishers; but they followed
 “the pursuit no further than to Tegea.”

We cannot overlook the particularity in this
 “uncertain history.” We are informed
 even of the limits of the pursuit.

3. Plutarch relates a variety of stories;
 and whatever the character of these old
 records might be, with respect to fidelity
 and authenticity, they certainly were far
 more numerous than “the obscurity of the
 times” would induce us to believe by any
 argument *a priori*. I shall present the
 reader with an extract from Plutarch, as it
 occurs in an old version of his Lives.

“Theseus was now fifty years old, as
 “*Hellanicus* reports, when he fell upon
 “the adventure of stealing Helen, who was
 “very young, and not of age to be mar-
 “ried. Wherefore, *some writers*, to take
 “away this accusation of one of the
 “greatest

" greatest crimes that is laid to his charge,
 " say, that he did not steal away Helen
 " himself, but that Idas and Lynceus were
 " the ravishers who brought her to him,
 " and committed her to his charge, and
 " that, therefore, he refused to restore her
 " at the demand of Castor and Pollux; or,
 " according to others, that he received her
 " from her own father Tyndarus, who
 " sent her to be kept by him for fear of
 " Enarphorus, the son of Hippocoon, who
 " would have carried her away by force
 " when she was yet a child." We now ar-
 " rive at a passage of which Mr. B. takes no no-
 " tice, but is very important. " But the most
 " probable relation, and that which has most
 " witnesses on its side, is this: Theseus and
 " Pirithous went both together to Sparta,
 " and having seized the young lady as
 " she was dancing in the temple of Diana
 " Orthis, fled away with her. There were
 " presently men in arms sent to pursue the
 " ravishers; but they followed the pursuit
 " no

“no further than to Tegen.” In this extract, when viewed as a whole, we do not see the confusion which Mr. B.’s representation might lead us to expect. It is singular and curious, merely from the various testimonies which it contains, respecting such a distant period. Is it probable, that all these differing and particular accounts were throughout mere fable?

NUMBER OF FIGHTING MEN.

“It does not merely depend upon the numbers sent out, but upon the extent of the country where they were collected. Gaul and Germany were large and populous regions; Scandinavia was very extensive, and styled the northern hive, whence vast colonies issued. What was the Peloponnesus, with the addition of the small provinces above, to these? They bear no proportion. We must not, therefore,

" therefore, consider only the number of
 " men specified, but the regions from which
 " they came." But this is not the only
 criterion of population. Cæsar describes the
 extent of the country of the Helvetii:
 " Pro multitudine autem hominum, & pro
 " gloriâ belli atque fortitudinis angustos se
 " finis habere arbitrabantur, qui in longitu-
 " dinem millia passuum CCXL, in latitudi-
 " nem CLXXX patebant." Their popu-
 lation, as computed by themselves with
 great accuracy, because it comprehended
 the name of each individual, is thus stated:
 " In castris Helvetiorum tabulæ repertæ
 " sunt Grecis Litteris confectæ & ad Cæ-
 " forem relatae. Summa omnium fuerunt
 " ad millia CCCLXVIII." Lib. I. c. 29.
 The state of society is the standard of num-
 bers of men employed in war; and I think
 we may proceed further, and assert, that
 there is what may be called the *military*
stage in society, when there is not only no
 other occupation but war, but when there

is no other order in the community but
 soldiers. Conformably with this principle,
 the Helvetii had distributed the population
 of their small states into those who were
 able to bear arms; women, boys, and old
 men. “Quibus in tabulis nominatim ratio
 “ confecta erat, qui humeris exisset eorum,
 “ qui arma ferre possent, & item separatim
 “ pueri, senes, mulieresq.” Lib. 1, c. 29.
 Strabo, likewise speaking of the Soanes,
 seems to account for the disproportion of
 their army to the extent of their territory
 in the same manner; “for the whole mass
 “ of the people are soldiers, and are not
 “ distributed into certain orders;” *απαν γαρ
 το πλθος μαχιμον, ου συντεταγμενον.* Lib. undec.

THE REPAIR OF THE SHIPS.

This poet tells us*, that “in the tenth
 “ war, just before the conclusion of the

“ war, the ships were very much decayed;
 “ and there is no reason to think that there
 “ was any repairing; for the contrary is
 “ manifest.” This is a very good specimen
 of Mr. Bryant's mode of arguing. Because
 Homer informs us that the ships wanted re-
 pair; therefore, Mr. B. says they were not
 repaired. Mr. B.'s objection ought to have
 been, that Homer represented the vessels
 at this period as wanting no repair; but
 every person readily acquiesces in the state-
 ment, as probable and just, that the wood
 was decayed, and the ropes weak*. It was
 evident, that the condition of the vessels had
 been examined, and the first step towards
 the repair of these injuries of time and
 weather is expressed in this line—the
 knowledge that it was necessary. The next

* The very learned Mitford says, that hempen cordage
 was not used for the sails, but thongs of leather. With
 great submission, I venture to think that the word *σπάρτα*
 directly expresses hempen cordage, *σπάρτα λένονται*.

“ would

would

would be to procure materials; and the same country which supplied timber for the building of the fleet of Paris would, no doubt, furnish what was wanting to refit that of the Greeks.

CONCERNING THE INTERCOURSE BETWEEN THE
ARMY, AND THE STATES FROM WHICH
IT WAS ASSEMBLED.

“ DURING the whole interval of ten
“ years, there seems to have been no cor-
“ respondence kept up between the army
“ and the mother country; no enquiries
“ made; no intelligence sent. They say
“ that Menœtius is still alive.” By this we
find that “ there was a vague report, con-
“ sequently very uncertain.” But if this
had been mere report, it would probably
have been of a contrary tendency. Mr. B.
is aware, I have no doubt, of Dr. Bentley’s
reply to a similar deduction from the word
λεγεται. “ λεγεται, says he, is so far from
C “ being

“ being a token of a want of evidence,
 “ that it is principally used upon a con-
 “ trary account, when the generality of
 “ writers are agreed. When a single wit-
 “ nefs says a thing, he is most commonly
 “ mentioned by name, but when the evi-
 “ dence is numerous, and cannot all be
 “ brought in, then they say λεγεται, or
 “ φασι.” Dissert. on Phalar. p. 87. But
 Mr. B. is very unfortunate. Achilles, en-
 quiring of Patroclus the cause of his sorrow,
 asks this question :

He τιν' ἀγγελίην Φθίης ἐξεκλυες οἶος;

IL. Π. v. 13.

“ or, have you heard any account from
 “ Pthia, which no one has heard besides
 “ yourself?” I believe that no person
 would think that this line immediately
 precedes the one quoted by Mr. Bryant, and
 yet it certainly does. Can we hesitate to
 condemn such conduct; or to lament, that
 Mr. Bryant should not have considered what
 epithet

epithet it merits. How the argument is affected by this passage is very extraordinary. It not only proves an intercourse as subsisting between the several states, but a particular correspondence between individuals. Achilles is made to ask a most absurd question, if such an intercourse had not been usual. There was even a commercial intercourse with the camp. We are told, that "many ships came from Lemnos freighted with wine, which was sold in the Grecian camp." Il. vii. l. 467. The ignorance, which Achilles expresses concerning the state of his father, will only signify, that he might have died since he last received any information.

THE ARMY NOT RECRUITED,

"IN the space of time above-mentioned the army must have been greatly diminished; and Agamemnon is made to say, I have lost numbers out of my
C 2 " army,

“ army, yet there is no mention made of
 “ recruits; indeed, the contrary is inti-
 “ mated*.”

This position is not absolutely true. Mr. B. allows, that Neoptolemus “ was
 “ fetched from Seyros,” by Ulysses. “ He
 “ was brought in a ship,” says Mr. B. “ that
 “ had before its complement†.” p. 17. It
 was singular, that Ulysses and a body of
 men, and those soldiers too, could be spared
 at this time, merely for the purpose of
 fetching Neoptolemus. But if it is not al-
 lowed that it proves that other recruits might
 have been conveyed in this manner, it un-
 questionably applies to the intercourse *from*
 the camp, as the preceding passage shewed
 that some correspondence was maintained by
 those, who had friends at the siege.

* Diff. p. 26.

† This was a very strange arrangement! An honorary
 escort I trust.

THE GRECIAN FORTIFICATION.

It consisted of a rampart, a fosse, and palisadoes. The obliteration of the fosse, by the combined streams of all the rivers mentioned by Homer, is perhaps somewhat strained; but we must, nevertheless, distinguish Homer's absurdities (if there be any) from those of Mr. Bryant. "The rivers "are not plainly represented," as Mr. B. says, they are (p. 23) by the poet, "as joining the Scamander, in making an "nundation at its mouth." The only passage, which contains the expression mouth is this:

Των πάντων ὁμοσε σῶματ' ἐτραπὲ Φαίβοιο
Ἀπολλων.

Il. M. v. 24.

There is no foundation for this ridiculous assertion; nor is there any thing said of joining the Scamander, or joining any particular river whatever.

EGYPTIAN CUSTOM.

Mr. B. has misrepresented the words of Herodotus. "This disgust towards fish prevailed among the Egyptians, and was to be found also among the people of Syria. *They were not allowed to taste of fish.*" Dissertat. p. 56. There is an ambiguity, familiar to Mr. Bryant, in this statement. We might ask, who were not allowed, the people of Syria or the Egyptians? Mr. B. cites Herodotus as his authority, and we shall see the propriety of this question, and the dexterity in leading us to suppose it was one or the other. We shall be surprized to find, that Herodotus does not allude to either, as a people.

"They live principally upon fish, either salted or dried in the sun," says Herodotus; and "he speaks of those Egyptians
" who

"who live in the cultivated parts of the
 "country, and of all whom he had seen,
 "the most ingenious." Vol. i. Beloe's
 Translat. p. 304, 307. Again; "They who
 "inhabit the marshy ground differ in no ma-
 "terial instance. With a considerable part
 "of this people, fish constitutes the prin-
 "cipal article of food; they dry it in the
 "sun, and eat it without other prepara-
 "tion." P. 323, 325, Vol. i. To whom
 then does Herodotus refer, in the passage
 produced by Mr. B. "The *sacred minist-*
 "*ers* possess in return many and great
 "advantages, each has a moiety of the
 "sacred viands ready dressed assigned
 "him; they have also wine, but are not
 "permitted to feed on fish." Does this
 prove a prevailing disgust amongst the
 Egyptians to this species of food? What
 kind of prohibition is that, which forbids
 the use of what they naturally disliked?
 In the observations on the plagues of
 Egypt, Mr. B. has cited this same passage,

5

and

and the meaning he attributes to it is the same. "And what the historian says concerning the fish is of consequence, for all the natives of the river were in some degree esteemed sacred. In many parts the people did not feed upon them. The priests, in particular, did not feed upon them." And for this *last* assertion Clemens is quoted, and for the *former*, Herodotus; although, we have seen to whom he applies the passage.

Let us next attend to the testimony of Diodorus Siculus. "The Egyptians are said to have a second source of subsistence in the food of fish, a very large supply of which is afforded by the river, when it subsides after its rise, and the water is drying away." Lib. 1. sect. 43. Ed. Wessel.

And the next citation must surely satisfy the cravings of scepticism for more evidence.

dence. “The revenue arising from the fish
 “of the lake (Mœris) he presented to his
 “wife for unguents and other ornaments for
 “the person, the fishery producing a talent
 “of silver each day.” Lib. 1. sect. 52. ad
 fin.

THE WILD FIG TREES.

Λαον δε γησον παρ ερινεον.

IL. Z. v. 433.

MR. B. has translated παρ' Ερινεον, “near
 “the fig tree;” and, therefore, he says,
 “But it is not to be believed that a tree
 “of this sort, if it were a land-mark in
 “the days of Priam, could have existed
 “eleven or twelve hundred years after-
 “wards; and that neither age nor acci-
 “dent should have brought it to ruin.
 “In respect to the wild fig tree, if the
 “account of it were true, and this tree
 “was the same which existed in the time

“ of the war, the situation of the city
 “ might have been ascertained to a de-
 “ gree of precision.” P. 46. Differtat.—
 Mr. B. cannot avoid the acknowledge-
 ment, that Strabo speaks of it as “ a
 “ cluster of trees,”—“ a little wood;”
 and as to be seen in his time. But what
 does Strabo call the *Επίγειος*? He ranks it
 amongst the *τοῦτοι*, which Mr. B. trans-
 lates “ land-marks.” I shall only oppose
 to this objection of Mr. Bryant’s, some
 passages out of his own work on the plagues
 of Egypt, respecting the encampment of
 the Israelites in Elim, near the threescore
 and ten palm trees. “ Diodorus Siculus
 “ gives an account of this palm grove, as
 “ it was described by Arifon, who was
 “ sent by Ptolomy to descry the coast
 “ of Arabia, upon the Red Sea.”—The
 same history of this “ Phœnicion, or palm
 “ grove, is given by Strabo.”—The
 fountains remain precisely “ the same in
 “ number, and the palm trees are not
 “ extinct

“ extinct; on the contrary, they are multiplied.” — “ He (Dr. Pocock) visited this district, and says, that in going southward towards Tor, and about a league from it towards the north, there is a well of good water, and all about are a great number of date-trees or palms.” — This species of evidence, it seems, is true with respect to Moses, but not to Homer, and why? We might say, that the existence of the palm-trees was no proof of the encampment of the Israelites.

THE ACCOUNT OF IPHIGENIA.

To a long list of writers, who assert either the transformation of Iphigenia, the substitution of another victim, or her actual immolation, “ must be joined (says Mr. B.) “ Plutarch and Pliny.” Mr. B. is welcome to the testimony of Livy, if he will accept it, in addition to his band
of

of witnesses. The passage in Plutarch, which is alluded to, is curious, and I know not why it deserved from Mr. B. no more than a bare reference. I shall give the substance of it. When Agesilaus was at Aulis, he was commanded in a dream to offer the same sacrifice as Agamemnon offered, because he was at the same place and in similar circumstances. Resolving not to imitate "the rude barbarity" of Agamemnon, he thought that he could present a more acceptable victim to the goddess, than a human one, and therefore sacrificed a hind at her altar. According to one tradition, Agamemnon presented the same kind of victim. Was this analogy then, in these cases, merely the result of accident? I do not think that it was. Pausanias has recorded this sacrifice of Agesilaus, and represents the Grecian commander as repairing to Aulis, with an intention of imitating Agamemnon. "Agesilaus col-

"lected together at home a chosen band
 "of his allies, and at the same time,
 "having built and properly fitted out a
 "fleet, came to Aulis in order to sacri-
 "fice to Diana; because Agamemnon,
 "after he had propitiated the goddess in
 "this place, led his forces against Troy."

Lib. 3. c. 9. Pausanias likewise supplies
 us with the tradition, which prevailed at
 Aulis respecting the sacrifice of Iphigenia.

"They say, that when the Greeks, in
 "consequence of the prophecy of Chal-
 "chas, were about to sacrifice Iphigenia
 "on the altar in this temple, the goddess
 "caused a stag to be the victim instead
 "of her." Taylor's Pausan: B. 9. c. 19.

It is singular then, that Agesilaus, in de-
 viating from his pattern, should, by a happy
 guess, have selected the very same accept-
 able offering. If then Agesilaus, although
 expressly directed to offer the same sacrifice,
 was at liberty to substitute another victim,
 why may we not suppose that the same li-

D

berty

berty was allowed to Agamemnon, which was implied in the goddess providing another victim? Besides, Pausanias has related another report, that upon an unexpected change of the wind the Greeks offered whatever first presented itself. In Theognis is found another account of the honours which Agamemnon paid to Diana, but they did not consist of the sacrifice of his daughter, nor of any sacrifice. The Poet invokes Diana,

ην Ἀγαμεμνων

Εἰσαθ', οτ' ἐς Τροίην ἐπ' ἄλκι νηυσὶ θοαῖς.

v. 11, 12.

Strabo, who has collected such a variety of particulars relative to the antiquities and traditions of places, wholly omits the sacrifice of Iphigenia in speaking of Aulis, and only once seems to allude to it, by observing, that Comana was reported to have derived it's name from the *πενθιμος κωμη*, or votive hair of Iphigenia. The silence of Hesiod concerning

concerning this fact, and concerning any sacrifice whatever, who at the same time notices the delay of the fleet at Aulis, will, perhaps, be esteemed decisive. Those authors then, who lived nearest the events, or, who had the best opportunity of being acquainted with it, say nothing of the actual, or intended sacrifice of Iphigenia.

THE GENEALOGIES OF HOMER'S HEROES.

" HOMER made many of his chieftains
 " the immediate sons of Mars, Jupiter,
 " Venus, Thetis, Mercury, and other ima-
 " ginary parents." Page 30. I cannot see
 any thing very extraordinary in this practice of Homer, as the custom of the times made it not a more remarkable circumstance, that a hero should have a deified rather than a mortal ancestor. But this relationship was acknowledged on the other side in the genealogy of the Gods. For a proof of this,

it is almost in vain to refer to any one passage in particular in Hesiod's Theogony, which contains a very full register of immortal progenitors with their mortal descendents. That the man should aspire to consanguinity with a god was natural; but that the God should allow his posterity to be noticed in his patent of deification, could only arise from his being well known, when a man.

AGAMEMNON JUPITER.

“ It had been observed, that among the
 “ national deities from whom Homer bor-
 “ rowed the names of his heroes, one was
 “ Agamemnon, a title of Jupiter.” Page 31.
 The greatest part of the learning with which
 Mr. B. adorns this position, may be found
 in the Laconica of Meursius, and Fabricii
 Bibliotheca, as the testimony of Staphylus
 Naucraticus, Athenagoras, and the quota-
 tion

tion from Lycophron. There are two passages from Lycophron that Mr. B. most strenuously attempts to reconcile, but which all his art cannot unite in any bond of common sense. "Lycophron says of Priam, "before the æra of the Grecians coming "there (for it is said prophetically) that "the old king should die at the altar "of Jupiter Agamemnon." Page 81. This, he thinks, was the more ancient worship of Jupiter Agamemnon. He was also worshipped at Sparta; for Mr. B. says, "Of this Clemens Alexandrinus takes notice. Staphylus mentions, that a certain Agamemnon Jupiter was worshipped "at Sparta." So far, all seems to be very proper. But the Spartan Agamemnon Jupiter had a wife called Cassandra, "whom "Lycophron introduces as saying, "My "husband too, who will take me, though "a captive, to his bed, will be styled Jupiter Agamemnon by the Spartans." Mr. B. is fully aware of this refractory circum-

stance. " Lycophron in one part of his
 " work says, that the deity to whom the
 " Spartans paid these divine honours was
 " the great commander at Troy." " It is
 " therefore wonderful, that Lycophron
 " should have expressed himself above in
 " the manner mentioned, when in another
 " place, antecedently, he had given evi-
 " dence to the contrary, in terms as plain
 " as could be wished," in the passage re-
 lating to the death of Priam. Cassandra,
 the wife, is a most distressing adjunct of the
 Jupiter Agamemnon of the Spartans. It is
 a designation of this Jupiter that is proof
 against all hypothesis. Therefore, there
 was worshipped an Agamemnon Jupiter, the
 god, at Troy; and at Sparta, not the same
 Agamemnon Jupiter, or if the same, only
 with this slight difference, that he had a
 wife called Cassandra. Again, " Agamem-
 " non Jupiter was likewise to be found
 " in the vicinity of Athens, where a tribe
 " named Laperfai worshipped Jupiter with
 " this

" this title annexed. The Laperfæ are a
 " tribe in Attica, where there is a temple
 " of Jupiter Agamemnon. Upon which
 " the scholiast further observes, *ομωνυμίας*
 " *οὐν τῷ Λαπερσίῳ Διὶ Ἀγαμέμνων, ὅς τις ἐστὶ*
 " *Τροίαν ἐργάτευσεν*:" thus translated by Mr.
 B. " Agamemnon, who engaged in the
 " expedition to Troy, had the same name
 " and secondary title as the Jupiter of the
 " Lapersians." " From this he concludes,
 " it is plain that Agamemnon the hero was
 " denominated from the deity."

I first object to the translation of the word
ομωνυμίας, " the same name and secondary
 " title." But I do not make the interpreta-
 tion of this word the basis of the argu-
 ment. Mr. B. seems to consider the Laper-
 sian Jupiter as the prototype of Agamem-
 non; whereas, he told us before, it was the
 Jupiter Agamemnon at Troy that was more
 ancient than the Spartan Jupiter. Now the
 Attic deity is preferred. The truth, per-

haps, is this, allowing any authority to Tzetzes. The Lapersæ were, in all probability, originally a Laconian tribe, and derived their name from the mountain called Lapersæ; so that we have again only the Spartan Jupiter, and we know who he was, and his wife too. What does Meursius say of this assertion of Tzetzes; “Errat autem vehementer
 “ alio loco cum Lapersas populam quendam
 “ Atticæ tradit, atque ibi eum cultum. Nec
 “ enim Lapersæ in Attica locum ullum ha-
 “ buere, neque Jovem ibi cultum Agamem-
 “ nonem quisquam antiquorum tradit.”

Miscell. Lacon. Lib. 1. c. 4. I shall here present to the reader some observations on this objection of Mr. Bryant, which contains some curious particulars relative to the deification of mortals in general, and particularly of Agamemnon. I have no claim to their merit. “The heathen gods, who
 “ were but one remove from men, had their
 “ names and titles often bestowed on extra-
 “ ordinary persons. Agamemnon might be
 “ called

" called Jupiter, as being *αὐτὸς ἀντὶ τοῦ*, as
 " that deity was the chief of the gods.
 " Demetrius and Antigonus were deified in
 " their life-times at Athens, and called pro-
 " tecting deities; the former of these had
 " an altar erected to him, and priests.
 " Their figures were wrought in the sacred
 " veil, along with those of Jupiter and
 " Minerva." Mr. B. will scarcely deny
 here, " that the kings themselves were the
 " objects of worship, and not deities repre-
 " sented under their names. Antiochus II.
 " took the name of *Θεός*, but he meant it
 " as an insolent usurpation of the title, not
 " as a typification of a deity. Milton speaks
 " of this very properly,

" Then swell with pride, and must be titled gods.

PAR. REG.

" The people at Lystra called Barnabas, Ju-
 " piter; and Paul, Mercurius; and had pre-
 " pared oxen and garlands to sacrifice to
 " them.

“ them. The title of Jupiter was sometimes
 “ bestowed upon trivial occasions. Plutarch
 “ mentions that it was given to a physician,
 “ who had been successful in some extraor-
 “ dinary cases.

“ If Mr. B. had quoted the next sen-
 “ tence from Clemens Alexandrinus, he
 “ would have rendered it probable that
 “ Agamemnon, the hero, was alluded to in
 “ the passage he brings forward. *Αγαμέμνονα*
 “ *συν * τινα Δία ἐν Σπάρτῃ, τιμαδαί Σταφυλὸς*
 “ *ἰσορεῖ. Φανοκλῆς δέ, ἐν ἐρωσὶν καὶ καλοῖς, Αγα-*
 “ *μέμνονα τῶν Ἑλλήνων βασιλεῖα Ἀργυρῆς νεῶν τῆς*
 “ *Ἀφροδίτης ἱσαδαί ἐπ’ Ἀργυρῆν, τῷ ἐρωμένῳ.*
 “ Does not Clemens Alexandrinus mean to
 “ say, that this very Agamemnon, who is
 “ here worshipped as a god, raised a temple

* “ I am inclined to think, that the word *τινα* in Clemens
 “ has a diminutive signification, as if it should mean a
 “ kind of Jupiter, or a kind of god. This remark on
 “ was suggested by Mr. Dutens.

“ to Venus, as a memorial of one of his own
 “ catamites? This is more probable, as
 “ Clemens is here speaking of ridiculous
 “ and absurd objects of worship.”

AT WHAT TIME THE GREEKS ADVANCED BE-
 YOND DELOS.

“ It was a long time (says Mr. B.) before
 “ the Greeks of Hellas Proper had the
 “ courage to engage in expeditions upwards
 “ towards the north; but it was still much
 “ later, that they ventured to cross the
 “ Ægean Sea. Libanius says, that the
 “ Grecians esteemed it hazardous to proceed
 “ by sea above or beyond Delos.” “ Let
 “ us then see by whom Libanius is sup-
 “ ported.” “ It is by the evidence of
 “ Herodotus.” “ When the Ionians, says
 “ Herodotus, solicited the Helladians to pass
 “ over to their coast, the utmost that they
 “ could

“ could obtain was to get them as far as
 “ Delos. All beyond seemed full of danger,
 “ as they had little knowledge of those
 “ parts, and the whole seemed to be filled
 “ with the enemies forces. An expedition
 “ as far as Samos appeared to them a voyage
 “ to the pillars of Hercules,”

I must transcribe Wesseling's note, not
 because it explains the above passage (which
 it certainly does not), but because it is so
 very like that of Mr. Bryant. Formido
 urgebat ex Perfarum maximo potentatu, tum
 etiam quod Græcorum multi accurata ulte-
 riorum locorum scientia deficerentur. De
 multis loquor nam Atheniensibus ora Asiæ
 & Thraciæ ad Hellespontum navigantibus in
 Sigeum, Ephesum, Chersonesumque explora-
 tissima erat, neque *Spartanis* ignotus *Sami*
viciniæque situs. Lib. 3. cap. 47. *Haud dif-*
frictè ergo hæc sumenda, nec de omnibus om-
 nino Græcis sicuti accepisse videtur Libanius.

C. xix. p. 480. B. Quam quidem sophistæ
 aberrationem Clar. D'Orvill. in Mis. Obs.
 vol. 7. p. 11. redarguit. " However, this
 " passage of Herodotus *must not be taken too*
 " *literally*; for the *Lacedæmonians*, and other
 " Grecians, had been at Samos in the time
 " of Cambyfes." Note in page 22, Differ.

We shall see that it was a mere pretext of
 the Greeks, a feigned and not a real igno-
 rance of the country to which they were
 desired to repair, and of the way by sea.
 We shall see these same Greeks obtain an
 important victory in that very country to
 which they knew not how to direct the
 course of their vessels. To connect the pas-
 sages which it will be necessary to produce,
 and to shew that Herodotus in these dif-
 ferent places speaks of the same persons, I
 shall offer to the reader some extracts at full
 length. " The approach of the spring, and
 " the appearance of Mardonius in Thessaly,
 " roused the Greeks. Their land army was
 " not

“ not yet got together; but their fleet, con-
 “ sisting of a hundred and ten ships, was
 “ already at Ægina, under the command of
 “ Leutychides. Lib. 8. c. 131. When the
 “ fleet of the Greeks had arrived at Ægina,
 “ the same individuals who had before been
 “ at Sparta, to entreat the assistance of that
 “ people to deliver Ionia, arrived amongst
 “ the Greeks. Herodotus, the son of Basi-
 “ lides, was with them; they were in all
 “ seven, and had together concerted the
 “ death of Strattes, tyrant of Chios. Their
 “ plot having been discovered by one of the
 “ accomplices, the other six had withdrawn
 “ themselves to Sparta, and now came to
 “ Ægina to persuade the Greeks to enter
 “ Ionia. They were induced, though not
 “ without difficulty, to advance as far as
 “ Delos.” The Chians likewise applied to
 the Greeks, but they “ would not move
 “ further eastward than Delos.” The
 Greeks did not like any of these applica-
 tions: but when the proper persons arrived,

we hear no more of distance and dangers.

“ Whilst the Grecian fleet was yet at Delos,

“ under the command of Leutychides, the

“ Lacedæmonian ambassadors came to them

“ from Samos.” One of the deputies con-

cluded his solicitation by saying, that their

object “ might be easily accomplished, as

“ the ships of the enemy were slow sailors

„ and by no means equal to that of the

“ Greeks.” Perfection in the management

of vessels is not the usual reward of timi-

dity, or the consequence of inexperience.

Nor was the Samian ambassador paying an

empty compliment, for Themistocles had

opposed the Athenians to the Phœnicians

at the battle of Salamis. The effect of the

embassy was this: “ The Greeks, after re-

“ maining that day on their station, on the

“ the next sacrificed with favourable omens;

“ and having sacrificed favourably, *set sail*

“ *from Delos towards Samos.*” And these

Greeks fought the battle of Mycale in

Ionia!”

THE CAUSE OF THE TROJAN WAR.

THE rape of Helen Mr. B. considers as an inadequate cause. As a breach of hospitality it furnished the most general argument of persuasion (though not the only one) to the chieftains who united in the expedition for her recovery. It is very difficult for us, who live in modern times, to form a just notion of the nature of such an offence, as we know not enough of the manners of such a period of society. Herodotus, however, who was better qualified to appreciate such an outrage, speaks of the destruction of Troy in language which strongly declares the opinion of antiquity respecting it: “ But, “ the restoration of Helen was not in their “ power, and the Greeks placed no dependence on their assertions, which were indisputably true; but all this, with the “ subsequent destruction of Troy, might be “ ordained by Providence to instruct mankind “ kind

"kind that the gods proportioned punishments to crimes." Bt 2. c. 120. And Hesiod celebrates *the justice* of that generation of men, who fell at Troy in the attempt to recover Helen. The other instance which he produces, is of a band of men who had assembled to revenge an injury offered to Oedipus. For their merits, as just men, he places them in the Fortunate Islands. Op. & Dies, v. 155, & deinceps.

ON THE SITUATION OF THE CITY.

"Though many, like Strabo, have very properly brought the city somewhat lower down towards Ilium, and the Pagus Ilienſium, yet they do not make it answer to the idea of Homer. He places it at the most southern part of Mount Ida, called Lectum, Gargarus, and Antandros." P. 159. The extremity of Ida, near Lectum, was not called Gargara, or

Gargarus. The Gargara near Lectum was a place situated on the promontory, forming the bay of Adramyttium, (Lib. xiii. p. 606, Strabo) and founded by the inhabitants of Assus, which was adjacent (p. 610, id.). There was also a Gargarum in the higher parts of Mount Ida (p. 583, Strabo) where also was an Eolian city called Gargara. Here we have the eminences and the places of the name of Gargara distinguished, and we find no other eminence called Gargara but that "in the higher parts" of Ida. Did Jupiter view Troy and the camp from the Afsian Gargara, a city? Again, Strabo tells us, that there was a space of 200 stadii, and somewhat more, from the city to Lectum; and a smaller distance from Ilium to Abydus. How must Mr. B. diminish Strabo's stadius, to interpose two hundred of them between *his* Troy and *his* Lectum; and increase them again to occupy a greater space between *his* Troy and Abydus.

THE PROPONTIC HELLESPONT.

" THIS place of prospect (Gargarus) was
 " a great way from the Propontic Helles-
 " pont and Abydus, as we may learn from
 " the best geographers. The *beginning* of
 " this narrow pass is, by Pliny, placed at
 " the promontory Trapeza, which he says
 " was eighteen miles above Dardanus."

Page 160. Pliny says nothing of this be-
 ginning of the straits, but Mr. B. only,
 who has introduced an arbitrary and un-
 founded correction into Pliny's text; "Im-
 " petum (*forte initium*) deinde sumit Helle-
 " spontus. Promontorium id appellamus
 " Trapezam." Pliny has fortunately re-
 peated the same meaning in different words
 with which Mr. B. has supplied the reader.
 A Rheteo Dardanium oppidum parvum,
 abest stadia 70. Inde 18 M. promontorium
 Trapeza, unde *primum concitat se* Hellespon-
 tus. Homer, nor any author, could preserve

consistency in their descriptions when there is such a subornation of evidence.

I shall not discuss the passage in Virgil, "est in conspectu Tenedos," but merely consider the place which has been assigned to this island in Mr. B.'s map. He has depressed its situation as low as Lectum, and to no great distance from the Sinus Adramynus. But Pliny will not allow this. Mr. B. has not inserted Lesbos in his map as not belonging to the portion of country with which he was concerned: but we shall obtain the true site of Tenedos by reckoning fifty-six miles upwards towards the north from Lesbos. Extra Hellespontum adversa Sigæo littori adjacet Tenedus Leucophrys dicta. Abest a Lesbo LVI. M. P. Strabo confirms this calculation of Pliny, as nearly as we can expect. He says, that Lesbos

was at an equal distance from Tenedos, Lemnus, and Chios, at the distance of nearly five hundred stadii. Lib. xiii. c. 619. Ptolomy, likewise, does not place Tenedos so low in the Ægean; but speaks of it as belonging to the Hellepontic Asia.

THE EVIDENCE OF VIRGIL CONCERNING TROY.

"VIRGIL likewise describes the city as
"directly under Antandros, which he re-
"presents as one of the summits of Ida,
"Here Æneas built his ships,

"*Classemq. sub ipsa*

"*Antandro, ac Phrygiæ molimur montibus Ida.*

To this hill Æneas seems to have retired with his father the night when the city was burnt; and beneath the same he built his ships, as it was a part of Lectum
"the nearest to the sea, and the most con-

“ venient for constructing and launching a
 “ fleet.” Dissert. p. 167. The passage in
 Virgil, which describes the retreat of Æneas,
 does not support this assertion.

Jamq. jugis summæ surgebat Lucifer Idæ
 Ducebatq. diem : Danaïq. obsessa tenebant
 Limina portarum : nec spes opis ulla dabatur.
 Celsi, & sublato montem genitore petivi.

VIRG. ÆN, Lib. ii. ad fin.

There is no part of the mountain specified which Æneas and his father reached, particularly “ on the night when the city
 “ was burnt.” Whatever the plety of Æneas might have been, his strength must have been as unusual, to be able to carry his father on his back from Troy to Antandros in the course of a night. Antandros was certainly a proper place to which Æneas and his companions might resort in their distress, as they had resolved to seek another home in another country beyond the sea.

In quacunq. velim pelago deducere terras.

But

But it was convenient for another reason. Near Antandros was the Aspaneus, as Strabo informs us, which was the ὑλοτομιον of the forest of Ida. Lib. xiii. p. 606. "They bring down the timber to this place, and dispose of it as there is a demand for it." Is it not extraordinary, that if the city was so near Antandros that we should hear of its vicinity, for the first time, from Mr. Bryant. Nor was Antandros a hill, but a city, as Mr. B. allows in another place,* and was over-hung by the mountain Alexandria. Strabo. xiii. L. p. 606.

CONCERNING HAMAXITUS.

Τειχεος αινεν υπ' εκ κατ' αμαξιτον εσσευοντα

IL. X. 148.

"It is generally supposed by the term
"Amaxitus, was signified a high-way

* "Here it is proper to take notice, that the city Antandros stood towards the bottom of Ida." Page 162.

“where carriages passed; but to me it appears to signify the city of that name”
 “near Troy.” 170 Dissert. If Amaxitus did signify the city, it cannot have been where it is in Mr. B.’s map, several miles from the coast. And it was more than a city; it was a city with a harbour, and is joined with other cities of the same kind by Scylax, with Colona and Larissa. Καὶ Κρατῆρες Ἀχαιῶν, Κολῶναι, Λαριῶσαι, ἀμαξίτου (it should be Ἀμαξίτος) καὶ ἱερὸν Ἀωαλλῶνος. ἢ ἢ Κούρας. κρατῶ, page 85, 86. Ed. Gronov. What these κρατῆρες were, Gronovius explains in an excellent note. Si vetus lingua Græcorum respiciatur, totus sinus Surrentinus sive Neapolitanus olim Crater dictus, ut notat Holstenius ad Ortelium, p. 27, idq. verum est quum testetur Strabo Libro V unde excerptit quoq. Ortelius, Chevalier, without

* It was at a distance of much more than twenty miles according to Strabo. Achilles pursued Hector all this distance according to Mr. B.

being

being aware of this note, or the passage of Seglax, speaks of "a large *circular basin* to be seen near the Rhœtean promontory; and which, because, in reality, it is obstructed by a sand-bank, the Turks call Karanlik-Limani, the shut haven." I am not altogether of opinion that this was the origin of the name, but the peculiarity in the form of the port. Mr. Bryant has made the other places, Colonæ, Larissa, and Chrysa, inland towns.*

I must digress for a moment to notice a mistake of Chevalier's, about the Tragæsean salt-pits near Amaxitus. It is unfortunate that Chevalier, copying from Strabo, does not agree with Strabo. "After observing

* It is ridiculous to consider Mr. Bryant's map as giving any idea of the coast or the continent; and the Sinus Adramyttenus is a strange distortion of the representation in D'Anville.

" on

“ on my way (says he) the ruins of a tem-
 “ ple, and the salt-pits of Tragasea, in
 “ which the great quantity of salt, if we
 “ may believe Strabo, depended upon cer-
 “ tain periodical or Etesian winds, which
 “ used to convey it thither ready made.”
 Strabo's words are, *και το Τραγασειον αλωπηγιον*
αυτοματον τοις ετησιαις πηγνυμενον. Lib. xiii. p.
 605; which is only saying, that in this pit
 there was a spontaneous concretion of the
 salt in opposition to that produced by art,
 and effected by the Etesian blasts, occasion-
 ing a quick evaporation, and carrying it on
 uniformly and for a long duration. The
 Etesian blasts* too introduced dry weather.
 The expressions of Chevalier suggest some
 ludicrous notions at first sight; as, it is not
 easy to discover in a grave way how the
 Etesian winds could convey to the Tragasean

* The Etesian winds blow from July 19, to August 27.

salt-pits salt "ready made," as Strabo's language will not allow us to understand it of a commerce established there.

—

A PECULIARITY IN THE PLAIN OF TROY NOT
NOTICED BY CHEVALIER AND MORRITT,
BUT OBSERVED BY STRABO.

It is remarkable that Chevalier should have translated the passage immediately preceding, and that immediately following, this extract of Strabo. Having mentioned "the Simoisian plain, through which the Simois runs; and the Scamandrian, through which the Scamander runs," Strabo observes, that "each of the above-mentioned plains is separated from the other by a large neck of ground belonging to the said bending hills. It commences in a straight line from the present Ilium, and is joined to it; and extending as far as Cebrenia, it completes the figure of the letter γ towards the bending hills

" on

"on each side." διέρχεται δ' ἑκατέρωθεν τὰς λαχθέντων
 πειθων ἀπὸ θαλάσσης μέγας τὰς αὐχὴν τῶν περὶ τὴν
 ἀγκωνῶν, ἐπὶ πύθια ἀπὸ τῆς τοῦ Ἰλίου τῆς ἀρχῆς
 ἔχων, συμφυῆς αὐτῷ· γινόμενος δὲ αὖς τῆς Κεβερνίας
 καὶ ἀποτελῶν τὸ Γ γράμμα πρὸς τὰς ἑκατέρωθεν
 περὶ τῆς. Lib. xiii. p. 591. Ὡς τὸ τετὸν δὲ α,
 τ. λ. Here Chevalier's version again begins;
 but "a little above this" will not refer to
 what he has mentioned before, the extent
 of the coast between Rhœteum and Sigeum,
 but αὐχένος. Whether Chevalier has disco-
 vered the true site of ancient Troy, as well
 as the plain, is not a very material circum-
 stance; but, as his very learned translator
 has laboured to reconcile with this supposed
 site the pursuit of Hector by Achilles, I
 shall add the opinion of Strabo, which es-
 caped the attention of both. "Neither
 (says he) is the flight of Hector round
 the city supported by reason; for the
 present city does not admit of a circuit
 round it, on account of the adjoining
 ridge of mountain," perhaps he alludes
 to "

to the neck of ground, "but the old city
 "does." Strabo plainly declares how he
 understood it. I nevertheless think, that
 Chevalier's explanation, when aided by his
 able friend, suggests the most probable
 meaning.

I shall conclude these Remarks with the
 order of the places as observed by Scylax.

Abydus

"Here the Troas

commences,"

Dardanus

Rhoeteum

Ilium

Scamandri Off.

Sige

Achæum

Colona

Larissa

Crateres

Amaxitus

Fanum Apollinis.

Instead

Instead of questioning the event of the war of Troy, Mr. B. should have extended his negative, and have attempted to have shewn that it was incompatible with the state of society at that period. It was not one circumstance of the war, but all of them, which originated in this powerful cause. Amongst maritime states the piratical stage is as natural a step in their progress to civilization, as that of the hunter or warrior in inland communities. Remains of this period are to be found amongst the maritime tribes of the north, whose piratical expeditions were at length regulated by certain laws of honour or gallantry, respecting what they had formerly esteemed a great article of prey, the women of the country which they invaded. "*Fæminis quantumvis opulentis nihil eripito; nec invitas ad naves educito.*"* If

* See Gov. Pownall's *Antiq. Romance*, where this passage is to be found. *Herman Torſæi Hiſt. New. Lib. iv. c. 4.*

we wish for farther information on the question respecting the naval power of a people exercising piracy, Saxo Grammaticus, as cited by Governor Pownall, supplies it. "The ships in which they made these excursions were navigated both by sails and oars; the least which one reads of carried twelve rowers, and as many fighting men; others, an hundred; and some one hundred and fifty. They generally made their expeditions with a number of these as a fleet." P. 45. I think this analogical instance of established manners, resulting from the state of society, places the probability of Homer's story beyond the reach of any modern cavils. Whatever cause might produce the similarity in the expeditions of the respective navigators on the shores of the Mediterranean, and those on the Baltic, it seems that piracy is the same in every climate; and its principle, whatever it be, whether physical wants, or a warlike spirit of adventure, suggests the same

same objects to be attained. In this general view, the war of Troy is only what Homer every where else delineates; a picture of human nature under given circumstances of society.

In attempting to account for the appearance of Mr. Bryant's singular paradoxes respecting the war of Troy, I once supposed that they were intended merely as an experiment, to determine what absurdities persons in general would receive, without examination, on the authority of a name. I would have assigned any motive that was innocent; but the serious reply to Mr. Morritt, obliged me to recur to any other solution than a love of truth. I have therefore considered, not so much the question of Homer's veracity, as Mr. B.'s manner of *disputing*, almost the only topic not previously exhausted by the learning and acuteness of Mr. Morritt and Mr. Wakefield.

The

The respectful mention of Mr. Wakefield's name, may require an explanation or an apology. I do not consider the fate of Mr. Wakefield as undeserved; but when I compare his offence with that of a man who calls himself a British senator, and who spreads blasphemy and obscenity through the kingdom from family to family with impunity, I turn with some emotions of concern to the cell of Mr. Wakefield.

I would ask those gentlemen who write and talk about real and nominal Christianity, whether they aspire to nothing more than the character of speculative saints, or mere religious *dilettanti*? The instance of a legislator (if he be one) corrupting the public morals and vitiating the public mind by his writings, was reserved, I thought, for England only when transformed into the bestial similitude of jacobinism. Through
F the

the prevalence of infidelity and blasphemy,
 hereby will certainly become more than
 respectable. I do not consider

of Mr. Wakefield as undetected; but when
 I compare his offence with that of a man
 who calls himself a British senator, and
 who spreads blasphemy and obscenity
 through the kingdom from family to fa-
 mily with impunity, I turn with some
 emotions of concern to the cell of Mr.
 Wakefield.

THE END.

I would not those gentlemen who write
 and talk about real and nominal Chris-
 tianity, whether they speak of nothing more
 than the character of speculative saints, or
 more religious ministers. The influence of
 a legislator (if he be one) corrupting the
 public morals and vitiating the public mind
 by his writings, was noticed, I thought, for
 England only when transformed into the
 political language of Jacobinism. Through